Al-Fiqh Al-Akbar

By Imaam Abu Haneefah رحمة الله عليه

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بسم الله الرحمان الرحيم

Preface

This Kitaab is a translation of Imaam Abu Haneefah's رحمة الله عليه "Al-Fiqh Al-Akbar", narrated from him by two people:

1) His son, Hammaad ibn Abi Haneefah.

2) Abu'l Mutee` al-Hakam ibn `Abdillaah al-Balkhi.

Imaam ibn Taymiyyah رحمة الله عليه himself accepts and quotes from al-Fiqh al-Akbar in his Kitaab, "Dur'u Ta`aarudh al-`Aql wan-Naql". So does `Allaamah ibn al-Qayyim رحمة الله عليه in "Ijtimaa` al-Juyoosh al-Islaamiyyah". So does Imaam ibn `Abi'l `Izz al-Hanafi in his Sharh on al-`Aqeedah at-Tahaawiyyah.

May Allaah Ta`aalaa accept this translation and make it a means of benefit.

آمين يا رب العالمين

- *Muhammad Huzaifah ibn Adam aal-Ebrahim.*

بسم الله الرحمان الرحيم

الحمدُ للهِ والصلاةُ والسلامُ على رسولِ اللهِ وبعد

Imaam Abu Haneefah رحمة الله عليه said in his Kitaab, “al-Fiqh al-Akbar”:

The Basis of Tawheed

“The basis of Tawheed and what constitutes a valid belief is the obligation of saying, “I believe in Allaah, His *Malaa’ikah*, His *Kutub* (Revealed Books), His *Rusul* (Messengers), the resurrection after death; that *al-Qadr* (Destiny), the good of it and the bad of it is from Allaah Ta`aalaa; in the reckoning, the scales, *Jannah*, and the Fire; all of that is the truth.”

Allaah Ta`aalaa is One; not from the aspect of numbers, but from the meaning that there is no partner for Him. He begets not nor was he begotten, and there is none similar to Him.

He does not resemble anything from His creations, nor does anything from His creation resemble Him. He has always existed and He will always exist with His Names and Attributes of His Self and His Actions.

Attributes of His Self and His Actions

As for the attributes of His Self, then they are: Life (*al-Hayaa*), Power (*al-Qudrah*), Knowledge (*al-`Ilm*), Speech (*al-Kalaam*), Hearing (*as-Sam`*), Sight (*al-Basar*) and Will (*al-Iraadah*).

As for the Attributes of His Actions, then they are: Creating, giving sustenance, originating, making, fashioning, and other than that, from the Attributes of Action.

He has always existed and He will always exist with his Attributes. His Names are an Attribute of His. He does not acquire a Name or an Attribute.

The Eternal Attributes of Allaah

He has eternally been the All-Knowing by His Knowledge. His Knowledge (*al-`Ilm*) is an Eternal Attribute of His.

He has eternally been the All-Powerful by His Power. His Power (*al-Qudrah*) is an Eternal Attribute of His.

He has eternally been the Creator by His Creating. His Creating is an Eternal Attribute of His.

He has eternally been the Doer by His Doing, and His Doing is an Eternal Attribute of His. That which is done is created, and the Doing of Allaah Ta`aalaa is uncreated.

The Qur'aan Kareem

His Attributes are Eternal; they neither came into being nor were they created. Whosoever says that it is created or came into being, or hesitates, or has doubts in it is a *Kaafir* (Disbeliever) in Allaah Ta`aalaa.

The Qur'aan is the *Kalaam* (Speech) of Allaah Ta`aalaa, written down in the *Masaahif* (sing. *Mus-haf*), preserved in the hearts, recited upon the tongues and revealed upon an-Nabi صلى الله عليه وسلم. Our utterance of the Qur'aan is created, our recitation of the Qur'aan is created, our writing of it is created, but the Qur'aan is uncreated.

Whatever Allaah Ta`aalaa has mentioned in the Qur'aan regarding Moosaa عليه السلام and other than him from the *Ambiyaa*, and regarding Fir`own and Iblees, then that is the *Kalaam* (Speech) of Allaah Ta`aalaa, informing about them. The *Kalaam* (Speech) of Allaah Ta`aalaa is uncreated, and the *Kalaam* (Speech) of Moosaa عليه السلام and other than him from the creation is created.

The Qur'aan is the *Kalaam* (Speech) of Allaah Ta`aalaa, and it is eternal, without a beginning, unlike their Kalaam (Speech). Moosaa عليه السلام heard the *Kalaam* (Speech) of Allaah Ta`aalaa, as Allaah Ta`aalaa said:

وَكَلَّمَ اللّٰهُ مُوْسَى تَكْلِيْمًا

{"And Allaah spoke to Moosaa…"}

Allaah Ta`aalaa was eternally attributed with Speaking even before having spoken to Moosaa عليه السلام. Allaah Ta`aalaa was eternally attributed with Creating even before creating the creation.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَّهُوَ السَّمِيْعُ الْبَصِيْرُ

{"Absolutely nothing is like Him, and He is the All-Hearing, All-Seeing."}

When Allaah spoke to Moosaa عليه السلام, it was with His *Kalaam* (Speech) which is an Eternal Attribute of His.

All of His Attributes are unlike the attributes of the creation. He knows, unlike our knowing; He is All-Powerful, unlike our power; He sees, unlike our seeing; He speaks, unlike our speaking; He hears, unlike our hearing. We speak with instruments and letters, but Allaah Ta`aalaa speaks without instruments or letters. Letters are created, but the Kalaam (Speech) of Allaah Ta`aalaa is uncreated.

He is a Being unlike other beings. And, the meaning of "Being" is that His Existence is confirmed without a body, substance or width; without a limit; without an opposite or equal; without a likeness.

The Attributes

He has a *Yad*, *Wajh* and *Nafs* as Allaah Ta`aalaa has mentioned in the Qur'aan. Whatever Allaah Ta`aalaa mentioned in the Qur'aan such as *al-Wajh*, *al-Yad* and *an-Nafs*, are Attributes of His without modality. And it is not to be said that His *Yad* is His Power or His Favour, because in this there is denial of the Attribute, and it is the saying of the people of *al-Qadr* and *al-I`tizaal* (i.e. the *Mu`tazilah*). Rather, His *Yad* is an Attribute of His without modality. His Anger and His Pleasure are two Attributes from His Attributes without modality. Allaah Ta`aalaa created things from nothing.

Al-Qadr (Destiny)

Allaah Ta`aalaa created all things from nothing, and Allaah Ta`aalaa was eternally All-Knowing regarding those things even before their existence, and He is the One Who decreed and created them. There is nothing in this world or in the hereafter except by His Will, Knowledge, decreeing it and destining it. He wrote it in *al-Lowh al-Mahfoozh* (The Preserved Tablet); however, He wrote it in the manner of describing, not foreordaining.

Al-Qadhaa (The Decree), *al-Qadr* (Destiny), *al-Mashee'ah* (The Will) are Eternal Attributes of Allaah, without modality.

Allaah Ta`aalaa knows the non-existent while it is in the state of non-existence, and He knows how it will be when He causes it to exist. Allaah knows the existing entities in their state of existence, and He knows how they will end. Allaah knows the one who is standing whilst he is in the state of standing, and when he sits, He knows he is sitting, without His Knowledge changing and without Him acquiring new knowledge; change and differences takes place amongst created beings.

The Nature Allaah Created Mankind Upon

Allaah Ta`aalaa created the creation free from both Kufr and Imaan. Thereafter, He addressed them, ordered them and prohibited them; hence, some disbelieved through their actions and rejection of the Haqq, by Allaah Ta`aalaa abandoning them. Others believed through their actions, their testification and affirmation, because of Allaah Ta`aalaa granting them the *Tawfeeq* (Capability) and assisting them.

He brought forth the offspring of Aadam عليه السلام from his back in the form of small ants, and made them as intelligent beings. He addressed them, ordered them with *Imaan* (Belief) and forbid them from *Kufr* (Disbelief). He asked them:



{"Am I not your Rabb?"}

They affirmed *ar-Ruboobiyyah* [1] for Him, and that was Imaan (Belief) from them.

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[1] The qualities of being Rabb.

They then were born upon that *Fitrah* (Natural disposition); hence, whosoever disbelieved after that had changed and whosoever believed and affirmed remained steadfast.

He did not force any of His creation upon *Kufr* (Disbelief) or upon *Imaan* (Belief). He did not create anyone as a *Mu'min* (Believer) or as a *Kaafir* (Disbeliever); rather, He created them as individuals. *Imaan* (Belief) and *Kufr* (Disbelief) are actions of the slaves.

Allaah Ta`aalaa knows the one who disbelieves in the state of his *Kufr* as a *Kaafir*. When he believes after that, He knows him as a *Mu'min* in the state of his *Imaan* and loves him, without His Knowledge and Attribute changing.

All the actions of the slaves from motion and rest are truly acquired by them, and Allaah Ta`aalaa is the Creator of it. All of it is by His Will, Knowledge, Ruling and Decree.

Obedience is Loved by Allaah; Disobedience is Destined, Not Loved

All acts of obedience are carried out by the Command of Allaah Ta`aalaa, His Love, His Pleasure, His Knowledge, His Will, His Ruling and His Decree. All acts of disobedience are carried out by His Knowledge, His Ruling, His Decree, His Will; not by His Love, not by His Pleasure and not by His Command.

The Infallibility of the Ambiyaa

All of the Ambiyaa عليهم الصلاة والسلام are free from minor and major sins, as well as Kufr (Disbelief) and abhorrent matters. There were, from them, lapses and errors.

Ar-Rasool صلى الله عليه وسلم

Muhammad عليه الصلاة والسلام is His Beloved, His Slave, His Rasool, His Nabi, His chosen one and His pure one who never worshipped idols and never associated partners with Allaah Ta`aalaa ever, even for the blink of an eye. He never committed a minor or major sin ever.

Comparison Between the Sahaabah

The best of mankind after the *Nabiyyeen* (sing. *Nabi*) عليهم الصلاة والسلام was Abu Bakr as-Siddeeq, then `Umar ibn al-Khattaab *al-Faarooq*, then `Uthmaan ibn `Affaan *Dhu'n Noorayn*, then `Ali ibn Abi Taalib *al-Murtadhaa*, رضوان الله عليهم أجمعين. They were all worshippers, steadfast upon the Haqq, and we declare our love and loyalty to all of them.

We do not mention any of the companions of Rasoolullaah صلى الله عليه وسلم except with goodness.

A Muslim Does Not Apostate by Sin As Long As He Does Not Deem it Lawful

We do not make *Takfeer* of any Muslim because of a sin from the sins – even if it is a major sin – if he does not deem it to be lawful, and we do not remove from him

the status of Imaan, and we call him truly a *Mu'min*. It is possible to be a *Faasiq* (openly sinful) Muslim without being a *Kaafir*.

Some Beliefs of *Ahlus Sunnah*

Wiping over the *Khuffain* is *Sunnah*.

Taraaweeh at night in the month of *Ramadhaan* is *Sunnah*.

Salaah behind every pious and sinful person is valid.

We do not say that a Muslim is unharmed by sins. We do not say that he will not enter the Fire. We do not say that he will be in there forever even if he was a *Faasiq* (open sinner), after he left the world as a *Mu'min*.

We do not say that our good deeds are accepted and our sins are forgiven, like how the *Murji'ah* say. Rather, we say that whosoever performs a good deed, according to all of its conditions, free from invalidating faults and not destroying it with *Kufr* (Disbelief), *Riddah* (Apostasy) and evil *Akhlaaq* (Character), and leaves this world as a *Mu'min*, then Allaah Ta`aalaa will not let it go to waste, but will accept it from him and reward him upon it.

And whatever there is from sins besides *Kufr* and *Shirk* which the person did not repent from, until he dies as a *Mu'min*, then he is in the Will of Allaah Ta`aalaa; if He wants, he will punish him with the Fire, and if He wants, He will pardon him and not punish him with the Fire at all.

If *Riyaa* (Ostentation) occurs in any deed from the deeds, it destroys it, and so does `*Ujub* (Vanity).

The Signs of the *Ambiyaa* and the Miracles of the *Awliyaa* are True

Signs are established for the *Ambiyaa*, and the miracles of the *Awliyaa* are true. As for what occurs for His enemies such as Iblees, Fir`own, Dajjaal, from what the narrations mention which has occurred in the past or which will occur in the future, then we do not call them signs or miracles; rather, we call them fulfilment of needs for them, and that is because Allaah Ta`aalaa fulfils the needs of His enemies to lead them on and as a punishment for them, so that they may become deceived and so that their rebellion and *Kufr* increases, and all of this is permissible and possible.

Seeing Allaah in the Hereafter

Allaah Ta`aalaa was the Creator even before creating. He was the Provider even before providing.

Allaah Ta`aalaa will be seen in the Hereafter. The *Mu'minoon* (sing. *Mu'min*) will see him whilst they are in *Jannah*, with the eyes of their heads, without resemblance, without modality, and without there being a distance Him and between His creation.

The Definition of *Imaan*

Imaan is testification and affirmation. The *Imaan* of the inhabitants of the heavens and the earth does not increase or decrease with regards to what is believed in [2]; it increases and decreases with regards to *Yaqeen* (Conviction) and affirmation. All of the *Mu'mineen* (sing. *Mu'min*) are equal in *Imaan* and *Tawheed*. Some are better than others in deeds. [3]

The Connection Between Islaam and *Imaan*

Islaam is accepting and submitting to the commands of Allaah Ta`aalaa.

Linguistically, there is a difference between Islaam and *Imaan*. However, there is no *Imaan* without Islaam, and Islaam cannot be found without *Imaan*. They are like the exterior and interior. Deen is the term covering *Imaan*, Islaam and all revealed laws.

Our Recognition of Allaah Ta`aalaa

We recognise Allaah Ta`aalaa as He ought to be recognised; as He described Himself in His *Kitaab* with all of His Attributes. It is not possible for one to worship Allaah as He ought to be worshipped; rather, one worships Him according to His Command as He commands in His *Kitaab* and the *Sunnah* of His *Rasool* صلى الله عليه وسلم.

All of the *Mu'mineen* are equal in *Ma`rifah* (Recognition), *Yaqeen* (Conviction), *Tawakkul* (Reliance), *Mahabbah* (Love), *Ridhaa* (Pleasure), *Khawf* (Fear), *Rajaa* (Hope) and *Imaan* (Belief) in that [4]; they vary in what is besides *Imaan* in all of that.

Intercession of the *Ambiyaa*, the Scales and the Pond

Allaah Ta`aalaa is generous and just to His slaves. He may reward much more than what the slave deserves, as generosity from Him. He may punish for a sin as justice from Him, or He may forgive as generosity from Him.

The intercession of the *Ambiyaa* عليهم الصلاة والسلام is true. The intercession of *an-Nabi* صلى الله عليه وسلم for the sinful *Mu'mineen* and the committers of major sins deserving punishment is true and established. The weighing of deeds on the Day of Judgement is true. The Pond of *an-Nabi* عليه الصلاة والسلام is true.

Jannah and the Fire Never End

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[2] In other words, all Muslims believe in exactly the same things. This is what Imaam Abu Haneefah رحمة الله عليه means by *Imaan* not increasing and decreasing. He means the contents of *Imaan* do not increase and decrease. However, he and all the *A'immah* are unanimous that the strength and quality of *Imaan* increases and decreases.

[3] Meaning all Muslims are equal in the amount of things they believe in. But their strength and quality of *Imaan* is not on the same level. The strength of the *Imaan* of Hadhrat Abu Bakr as-Siddeeq رضي الله عنه cannot be compared with the Imaan of a normal person.

[4] Meaning, they are all equal in being commanded to attain all of that, but they are on different levels in all of these matters.

Retribution between enemies through good deeds on the Day of Judgement is true. If they have no good deeds, then the casting of sins upon them is permissible.

Jannah and the Fire are created and will never end. Allaah Ta`aalaa's punishment will never end, and His reward is everlasting.

Allaah Ta`aalaa guides whosoever He wants as generosity from Him and misguides whosoever He wants as justice from him, and His misguiding is His abandoning. The explanation of abandoning is that He will not give the slave the *Tawfeeq* (guidance and ability) towards that which pleases Him, and it is justice from Him. Similarly, punishment is abandonment upon disobedience.

The Punishment of the Grave

It is not permissible for us to say that *Shaytaan* steals *Imaan* from the believing slave, forcefully and through subjugating. Rather, we say that the slave abandons *Imaan*, and thereafter *Shaytaan* steals it from him.

The questioning of *Munkar* and *Nakeer* in the grave is true and takes place.

The return of the *Rooh* (Soul) to the body in the grave is true.

The constricting of the grave and its punishment is true and takes place for all of the *Kuffaar* (Disbelievers), and for some of the sinful *Mu'mineen* it is true and permissible.

Everything which the *`Ulamaa* have mentioned in Farsi (Persian) regarding the Attributes of Allaah `Azza Ismuhu is permissible to say, except saying *al-Yad* in Farsi. It is permissible to say *Bro-e-Khudaai* (The Face of God) without resembling and without modality.

The Meaning of Nearness and Distance

Nearness and distance from Allaah Ta`aalaa are not length or shortness of distance; rather, it is upon the meaning of honour or disgrace. The obedient one is close to Him without modality. The disobedient one is far from Him without modality. Nearness, distance and advancing all fall upon the supplicating one. Similarly, nearness to Him in *Jannah* and standing in front of Him are without modality.

Superiority Between *Aayaat* of the Qur'aan

The Qur'aan was revealed upon Rasoolullaah صلى الله عليه وسلم, and it is written down in the *Masaahif* (sing. *Mus-haf*). The *Aayaat* of the Qur'aan – in the meaning of *al-Kalaam* (the Speech) – are all equal in virtue and greatness. However, some of them have the virtue of being *adh-Dhikr* (i.e. Qur'aan) and the virtue of the content, such as *Aayat-ul-Kursi*, because the content in it is the exaltedness of Allaah, His greatness and His Attributes; so two virtues are gathered: the virtue of *adh-Dhikr* and the virtue of the content. Some of them have the virtue of *adh-Dhikr* alone, such as the stories of the *Kuffaar*, and the content is not a virtue for them because they are *Kuffaar*. Similarly, the Names and Attributes of Allaah are all equal in greatness and virtue; there is no difference between them.

The Sons and Daughters of Rasoolullaah صلى الله عليه وسلم

Qaasim, Taahir and Ibraaheem were the sons of Rasoolullaah صلى الله عليه وسلم. Faatimah, Ruqayyah, Zaynab and Umm Kulthoom were the daughters of Rasoolullaah صلى الله عليه وسلم ورضي عنهنّ.

If a person faces some difficulty in understanding some of the finer details of the knowledge of *Tawheed*, then it is necessary for him to immediately believe whatever is correct according to Allaah Ta`aalaa, until he finds an *`Aalim* and asks him. Delaying finding out is not permissible. He is not excused for hesitating in it. He disbelieves if he hesitates in it. [5]

The narration of the *Mi`raaj* is true; [6] whosoever rejects it is an innovator and a deviant.

Conditions of the Hour

The emergence of Dajjaal, Ya'jooj and Ma'jooj, the rising of the sun in the west, the descending of `Eesaa عليه السلام from the heavens and the rest of the Signs of the Day of Judgement according to what appears in the authentic narrations are true and will take place.

Allaah Ta`aalaa guides whosoever He wants to the straight path.

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[5] If he hesitates in accepting anything of *Tawheed*.

[6] The *Mi`raaj* of Rasoolullaah صلى الله عليه وسلم.